

not stand in the wisdom of men but in the power of God. I Cor. 2:4, 5. I recently read a little book, it was neatly bound and on the back of it in neat letters was written, "Heaven, what it is," very inviting indeed. This book abounds in many pretty sayings, contains learned quotations from sages, philosophers and divines, about heaven. The second discourse was, "Is life worth living?" It portrayed vividly the possibilities of a life with Bible promises to inspire it, and if carefully improved was worth living. The third or last discourse was, "Hell, what it is not," representing it as an illusion and suggested the elimination of such words and phrases as damnation, everlasting punishment from the Bible, offering universal restoration to all mankind instead. The author is learned, occupies a prominent position, has a world wide reputation as a scholar, but such teaching will never win the world to Christ. It serves only to tickle the ear, please the fancy, and to lead away from the truth. "Let God be true and every man a liar." "The wicked shall be turned into hell with all the nations that forget God." "Except ye repent ye shall all likewise perish." We grow tired of our modern pow-wow family, "Christian Science," "Faith Cure," "Magnetic or Mental Healing," "Suggestive Therapeutics," and we know not what else. Giving them full credit for what they have done and are still doing, admitting that notable things have been done, what have we gained? This seemingly learned twaddle about the invisible powers and forces of the objective mind and the subjective mind, the business mind of life, and the mind controlling all the vital functions of life. Suggestion. Therapeutic suggestion the acme of all modern discoveries—to what does it amount? By what power, and by what authority? One will tell you, "by the truth," another by a principle designated "the mind." Who can tell what they mean by these terms? Yea, they affirm we have no right to question, observation is quite enough and to dare denounce it is heretical indeed.

"Beware lest any man spoil you thru philosophy and vain deceit after the tradition of men, after the elements of the world, and not after Christ." "Who is a liar but he that denieth that Jesus is the Christ." "He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." "Let Christ be all and in all." A special need of the church is a qualified and fearless ministry, standing by God's word, earnestly contending for the faith once delivered unto the saints, separating themselves from these filthy dreams.

Blind ignorant watchmen, dumb dogs that cannot bark, greedy dogs which cannot have enough, shepherds that cannot understand, all looking their own way. Every one for his gain from his quarter." Isa. 56.

Progression does not always mean keeping abreast with the world in all that it does under the garb of religion. It would bet-

ter mean close, humble adherence to the simple saving Christ, by which men and women are "crucified unto the world and the world crucified unto them." The apostle Paul puts it very truly in his own case in writing to his Galatian brethren. "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." "A life hid with Christ in God." Christ did not die in vain. "Be not deceived God is not mocked, whatsoever we sow shall reap. If we sow to the flesh, we shall reap corruption, if to the spirit we shall reap life," all the power and the authority is in Christ. The *how* and the *why* should rest absolutely upon a, thus saith the Lord. Doctrinally, "Let us thank God and take courage. The kind providences of God have been signally displayed toward us from our beginning to the present. The traditions that formerly bound many of us all broken and we can meet as kindred spirits in one grand, glorious cause. The grounds for our thankfulness are many. First for our existence as a church, and as an asylum for the oppressed. God saves us and make us members of his family and of the household of God. Secondly, we should be thankful that our organization has been preserved under all its adverse trials. Thirdly, we should thank God for the comforts and enjoyments offered us in our church association, it has been a happy retreat for us from the world, its cares and its dangers a refuge in time of storm. God's banner over us has been love. It has been a Bethel to our souls, the gate of heaven. Fourthly, we should be thankful for the tokens of divine approval of our efforts. Our cause has not retrograded, her light has not waned. Neither have we stood still. God has been strengthening her walls. Many have been born into the kingdom under her administration. They have said, we will go with you for we believe God is with you. Zion's stakes have been strengthened, her cords have been lengthened and her friends multiplied.

Then can we do less with such a retrospect, and than thank God our lips and voices should be vocal with a song of praise, and our souls with all their powers should be filled with thanksgiving. The difficulties and trials we have experienced, we shall experience no more. Christ has been our leader. We have lived and walked by faith in Him. We have had his sympathy to succor and his fullness to supply our every need. We have them still and if faithful to our trust shall have them forever.

Parson, Kans.

CHURCH DAMAGES

C. H. WETHERBE.

One of the things which most seriously damages a Christian church is the frequent reception into it of unconverted persons. It is a very serious fact that a large percentage of the membership of many churches consists of people of the world, the only difference

between such ones and non-professors of religion being that those in the church are regarded by people of the world as Christians while the others are not so regarded. The blame for this state of things belongs largely to the churches themselves and also to the pastors.

It has come to pass to an alarming extent that churches set a fictitious estimate on pastoral success. They rate those pastors successful who somehow get into the church, so far as they are able, quite a number every year and they brand as unsuccessful the pastor who fails to secure to the church new members frequently. Such a demand operates as an inducement to many pastors who desire to be called successful, to contrive measures by which they may get people into the church, whether converted or not. The chief thing is an increase of membership. I take the following sentences from a letter which was written by the very able editor of a certain paper to the editor of the Michigan Presbyterian and printed in that paper: "One of the curses of the church of the past twenty-five years has been the ambition for members which in a church is as immoral and disastrous in its results as in the man who makes haste to be rich. After a ministry of twenty-five years it is my conviction that much so called evangelistic work is immoral in its fruits. Nervous excitement, touched with religious emotion was supposed to index and register conversions and the hardest persons to reach today are the persons who have passed through revivals and yielded to them. Having been woefully mistaken once it is difficult to persuade them to quietly and rationally commit themselves ecclesiastically again." This is awfully true. I regard the practice of getting unconverted people into the churches for the sake of scoring success, as being nothing better than a traffic in souls for very selfish purposes. If salvation were a matter which did not extend beyond a mere moral reformation or a mere social improvement, confined to this life, it would not be a very serious matter if people were hastened into the churches without being soundly converted; but it is really far otherwise. One of the most damaging things that can happen to any Christian church is that of getting into it unconverted people. These very ones are quite apt to run the church to death.

"NOT GOOD CITIZENS"

B. C. MOOMAW

The Rev. John L. Scudder, of Jersey City, brings this unusual charge against Christians who take no interest in politics. Fie, Mr. Scudder, the charge is so utterly overturning to all previous notions of the average Christian that we are really shocked. Why, it has always been said that a church goer is most always a good citizen, and we are going to hold to it. He believes in good government, is always on the side of law and order, and he upholds the hands of the magistrate, and he does nearly everything that could be reasonably expected of a good Christian. Perhaps Mr. Scudder is a prohibitionist, and